

succession, in the old meeting-house in W. amid tremblings and agonies, which he can never cease to remember.—*Christian Parlor Magazine.*

THE RIGHTEOUS AND THE WICKED.

The saints of old could not believe in the future existence of all men, and in the eternal happiness of the righteous, without at the same time believing in the everlasting punishment of the wicked. If holiness is a passport into heaven, the want of it will be the occasion of exclusion from heaven. If it is well with the righteous, because they are righteous, it must be ill with the wicked, because they are wicked. I would ask how can the distinction between the holy and unholy be more clearly stated than it is in the Old Testament. Is not the language employed in announcing the divine threatnings, incapable of limitation to the present life? Look at the Decalogue. Are not the penalties annexed to the precepts, far-reaching? We may make our appeal to particular passages. As, "Let me die the death of the righteous and let my last end be like his." "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Daniel says, some shall wake to shame and everlasting contempt; and the prophet Isaiah was directed to say, "Wo unto the wicked, it shall be ill with him—for the reward of his hands shall be given him."—*Recorder.*

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, MARCH 26, 1846.

EDITORIAL LETTERS FROM THE WEST INDIES—NO. IV.

The Jews—their numbers—their public worship—their private life, etc.

I promised in my last to give an account of my visit to the Jewish synagogue, which was certainly one of the most memorable incidents of my life. It will surprise many of my readers, doubtless, to learn that a very considerable portion of the wealth and aristocracy of St. Thomas belongs to the Hebrew race and congregation. The gentlemen dress and wear their beards in the English and American style. Many of them, even in the streets of St. Thomas, where you expect to meet Jews at every turn, would never be suspected of relationship to the patriarchs. In their houses they live fashionably and luxuriously. The young Jewesses, distinguished for their beauty, are taught languages and music. Hebrew chants and forms of prayer are learned by the boys to the extent of fifty or a hundred pages, before they are twelve years old. These they repeat every Jewish Sabbath, i. e., Saturday, in public worship.

At eight o'clock on the morning of the seventh day, I repaired to the synagogue. The entrance was pleasant, through a small shaded yard and simple portico. The doors were open, and as ascending the steps my eyes were suddenly greeted by a congregation, all the male members of which were standing with their hats on, and zealously chanting in an unknown tongue. On the principle that among the Romans politeness demands that one do as the Romans do, I too kept my hat on, and with as much quiet assurance as I could command, slowly passed along the aisle until all eyes were turned upon me. At that instant an elderly priest quickly descended from the desk at the left, laid his hand on my shoulder, and pointed me to a seat near the altar, where I had a full view both of the priests and the congregation. Every male in the congregation, from the hoariest age to the earliest boyhood, wore across his shoulders a white silk mantle fringed at the ends and striped one or more times with blue. My recollections of the Moslem law were sufficient, after short reflection, to explain this peculiarity to my satisfaction. In the 15th chapter of the book of Numbers, we read as follows: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations; and that they put upon the fringe of the border a ribband of blue: and it shall be unto you for a fringe, that ye may look upon the Lord, and do them; and that ye seek not after your own heart and your own eyes."

I next observed that the ladies occupied side seats, which were raised two or three steps above the others; and that they took no part in the service; or of the meaning of which, as I have since learned, they knew no more than myself. My own conceptions were very much assisted by prayer book in which the Hebrew was translated into English on the opposite page. The book was handed me by a fine-looking, hoary-headed Jew, who came quite across the synagogue to perform this act of politeness, and pointed out to me the English page, the Hebrew of which was then ringing in my ears. An examination of this volume, which commences where our English books end, requiring you to turn backwards as you proceed, very much relieved the fatigue which an unalleviated service of more than two hours and a half was adapted to produce. The chief priest or Rabbi performed some a large part of the chanting, and reading of the law. This was inscribed on a large and splendidly decorated parchment, which was taken from a closed recess in the wall on the opposite side of the house, and borne by Levites in procession to the desk, in the midst of the service; with, others of the house of Aaron, old men and young men, succeeded each other in standing by the priest while the ritual was read. Some of their maneuvers I undertook to describe.

Rabbi Nathan, a man chiefly officiated and from whom the same name, is not more than thirty-five years of age, and a finer looking man I never saw in any pulpit. With features rarely equalled for regularity and beauty, a fair complexion, black and brilliant eyes, a full, clear voice, and a singular yet becoming dress, he cannot fail to prepossess every visitor to the synagogue in his favor. He has, too, the air of a refined and learned man, so that whatever you may think of his doctrines, you are compelled to respect him. He read but one short prayer in English, which was a prayer for the King and royal family of Denmark, and the Governor General and other officials of State in these islands. This was similar to the prayers of the church of England, for the government. After a long, low time the chants, prayers, hymns and readings were all concluded; the priest laid the desk and entered a small circular pulpit in front of it, announced his theme, and delivered his sermon; and this, to my great relief and comfort, was in English. It was the third of a series of discourses on the miracles performed by Moses before Pharaoh. It was both historical and remarkable; the facts were stated in language remarkable for its clearness and precision, and the genuineness of those miracles was defended against the cavils of skeptics, by precisely the same reasoning that we employ to prove the genuineness of the miracles performed by Jesus Christ. All his arguments would have served the one cause equally well as the other; and yet he did not seem to dream of it. The sermon was well conceived and well delivered but it was painful to hear a religious discourse concluded without the most distant allusion to

Him, whose name is the only one by which men can be saved, to whom all power is given, and whom angels adore. Blessed Saviour! art thou rejected still? even by the nation through whose lineage thou camest, and for whom thy tears of compassion so freely flowed!

I cannot dismiss the Hebrews of St. Thomas, until I have given expression to the feelings of sympathy and interest in the welfare of the remarkable nation they represent, which have been here awakened in my breast by both public and private intercourse. The Jews of this island, (the only place, we believe, they occupy in the West Indies), are not the best people in the world; indeed by some, whose views are narrow and whose prejudices are strong, they are declared to be the worst; but the truth, so far as I can judge, places them about on a level with the Gentiles in general, among whom they reside. They are well-skilled in the art of acquiring money, as they are in other lands, but I doubt whether they are very much superior to the Yankees in this particular. They are shrewd, affable, polite, and enterprising; are strong in their attachments and investments in their districts and countries. They are charitable in their judgment of Christians, but are often excited to anger at the mere mention of the name of Jesus. A contempt of that name seems inbred into their very nature by the impressions of infancy and childhood. Yet, there are some more candid and enlightened than others, who are even willing to admit the possibility of the Messiah's having already come.

To every Christian the condition and prospects of the Jews must be subjects of thrilling interest. The psalms of David, so precious to us all, were written by a Hebrew King, and are still chanted in all the Hebrew assemblies. The histories of the Old Testament, by which we have been so often instructed and entertained; the pithy, inspired maxims of Solomon; the glowing prophecies of Isaiah—all, that the Old Testament records, asserts, or predicts, we have received from the Jews. And, as Dr. Durbin says in his "Observations in the East," it was by the ministry of Jews that we Gentiles received the Gospel. The Apostles and the Evangelists were Jews. A Jew according to the flesh, was our Ateneum, and is now our great High Priest, passed into the heavens, to appear in the presence of God for us, and thence he will come again to be our final Judge. The law of association and sympathy, then, written on our very nature, as well as the law of Christian charity, requires that we regard with interest the sons of Abraham, the sisters of Mary, the brothers of Paul. I could not but respond to the great Apostle, while witnessing the patient and zealous devotion of the synagogue, and say,—"My heart's desire and prayer for God for Israel is, that they might be saved: for I bear them record that they have a zeal of God, but not according to knowledge." When shall they learn and accept God's righteousness? when cease going about to establish their own? When will they receive the truth that Christ Jesus is the end of the law for justification to every believer?

Will they ever do it? No question, touching unfulfilled prophecy, has greater interest than this. And I am happy in having many valuable arguments and facts bearing upon it, at this moment at my command. Among the few works I took with me on leaving Boston, to read during the voyage and so relieve its tedium, was the late work of Dr. Durbin, referred to above. He has given us a chapter of nearly forty pages on the subject of the Jews' restoration, and it is one of the most interesting chapters of the two volumes. I am sure my readers will be pleased if I give them, in another letter, an abstract of the views he sets forth and the arguments he addresses in their favor.

In this paper, I beg leave to state, farther, a few facts, showing the surprising elevation of character, the astonishing personal and political influence, and the high attainments in music and literature, which the Jews have acquired within the last century; and now possess in the civilized world. The improvement of the Jews in mind and morals is perceptible in all European countries; and commensurate with this is the change which has taken place in the public sentiment of different nations concerning them. In many kingdoms, civil disabilities, under which they have for ages been oppressed, have been recently removed; they are treated with courtesy, are favored with the highest literary and social advantages, and elevated to offices of trust and honor. Both the policy of nations and the sentiments and conduct of Christian churches towards them, have undergone, and are now undergoing a decided and important change. The Jews are no longer to be regarded merely as ignoble peddlars or over-reckless money-jobs; they have among them those who occupy professorships in the first universities of Europe; who are members of national legislatures, leaders of armies, and ministers of State. D'Israeli, of the British Parliament, a man of extensive learning and commanding influence, is a Jew. And with reference to the part now taken by Jews in the intellectual and political movements of the world, this eminent statesman has given us some important testimony, and such as we may, with little if any abatement, rely upon as true. He tells us, that "that mysterious Russian diplomacy, which so alarms Western Europe, is organized and principally carried on by Jews. That mighty revolution, which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professional chairs of Germany. Napoleon, the founder of Spiritual Christianity, is a Jew. Bismarck, equally famous in the same university, is a Jew."

A few years back, says D'Israeli, "we were applied to by Russia. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin: I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I returned on repairing to Spain from Russia. I travelled without intermission, and had an audience immediately on my arrival with the Spanish minister, Señor Mendizábal: I beheld one, like myself, the son of a Nuovo Christiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the French cabinet: I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts?"

"And is Saul a Hebrew?" "Yes; and several of the French marshals, and the most famous—Massena, for example; his real name was Manasseh. The consequence of our consultation was that some Northern power should be applied to in a friendly and meditative capacity. We feared on Prussia, and the President of the council made an application to the Prussian minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew!"

Of the high attainments of the Jews in musical science, D'Israeli speaks as follows: "I speak not of the past, though were I to enter into the history of the lords of melody, you would find it in the annals of Hebrew genius. But at this moment even musical Europe is ours. There is not a company of singers, not an orchestra in a single capital, that are not crowded with our children, under the feigned names which they adopt to conciliate the dark aversion which your portents will some day disclaim with shame and disgust. Almost every great composer, skilled musician—

almost every voice that ravishes you with its transporting strains, spring from our tribes. The catalogue is too vast to enumerate—too illustrious to dwell for a moment on secondary names, however eminent. Enough for us that the three great creative minds—Mozart, Rossini, Meyerbeer, Mendelssohn—of Hebrew race; and little do you men of fashion—your 'muscadini' of Paris, and your dandies of London—as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect that they are offering their homage to the sweet singers of Israel!"

I will quote no farther. I shall be much gratified if the length of this letter does not deter our intelligent and thinking readers from the perusal of the extracts I have made. The Jews are in America, as well as in other parts of the world. They have nine synagogues in New York, and one at least, (as the Western correspondent of the Reflector informed me a few weeks since), in Cincinnati. I remember with pleasure that Societies of Christians, have been formed in the States, whose object is the spiritual and temporal welfare of the people of Israel. May their praiseworthy efforts be crowned with abundant success!

REVIVALS—THEIR HINDRANCES.

Our readers have marked the cheering accounts of revivals in different parts of our country. Here and there, an oasis begins to appear in the desert. In these tokens of Divine favor we may rejoice, yes, and we will rejoice. No animating intelligence can reach the abodes of the people of God. No signs are so auspicious, as indicating the perpetuity of our civil institutions, and that the mercy of the Most High, notwithstanding our sins, is not 'clean gone' from us as a community.

Nothing could be hailed as a clearer indication of good to the whole land at a time when the spirit of worldliness is rampant, and thousands stand ready to sound the clarion of war, than a general outpouring of the Holy Spirit. How would the life and holy activities of Zion be quickened. How would the thousand energies now diverted and wasted in the channels of pleasure and of the world, be turned into those of 'well-doing.' How would the spirit of unbelief and irreligion be checked.

In this city and vicinity, and in most of New England, spiritual death, protracted and unalleviated, continues. A general form of hindrance is an unwillingness on the part of Christians to engage in religious labors. The father fails in the utterance of frequent and prayerful warnings to his child, who is still unconvinced of God. The child does not, in turn, hearken with earnest entreaties his yet unconvinced parent. Friends and relatives are unfaithful, in the intercourse of life, of each other's spiritual interests. Conversation is on almost any subject but that of godliness. Concerts and popular lectures have a thronged attendance, while the meeting for prayer, and for exhorting one another, is neglected. Preaching, even the most affectionate and faithful, is heard but to be forgotten. The tears shed over solemn providences are dropped into the grave of those who are buried from the sight on earth, and the face is again wreathed in the smiles of pleasure, or drawn in its woe to expressions of the care-worn and the anxious. The world swallows up the sympathies and energies of even the elect.

We drive, in the foregoing, as we are assured, no unfaithful picture. But so far as it discloses the condition of any church or people, it makes evident their criminality in the sight of God. There is one view of this subject deserving to be pressed on the consideration of all who call themselves Christians. It is their seeming want of faith in the Holy Spirit, in effort and in prayer. In this community it has come to us, that the general mind seems literally absorbed in all else but spiritual religion. The pulse of humanity still beats. Reform, so called, is active and multifarious in its efforts. But where is the simple and persevering application of means for promoting among us spiritual Christianity, and turning men from their idols to the living God. If such means are employed anywhere around us, existing the attention and sympathy of a whole people, we have not known it. It would seem as if the number were few indeed who, in the language of the prophet, 'saw up themselves to take hold upon God.' We have known Christians who were active in the promotion of temperance and kindred objects, who appeared anxious to have true faith in the means adapted to promote true religion. At no place or time more here and at the present, has greater difficulty been felt in calling in, concentrating and fixing the attention, even of the professing disciples of our Lord, on the great interests of the soul and of his kingdom.

So long as Christians are content to have such a state of things continue, so long will this deep moral slumber remain. Before a change can come, the church must rise and gird herself in the spirit of her first commission. Her work, and that of each one of her sons and daughters, must be understood to be not simply to make men moral, and to lead to the social relations of life, but to make them holy, and to lead to the relations of heaven. Ministers, especially, have need to appreciate and feel this truth, that to them there may be given singleness of aim, directness, faith in the gospel, a holy and a persevering energy. Meanwhile, be it the prayer of all, 'let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us. Turn again our captivity, O Lord, as the streams in the south.'

THE MYSTERIES OF CHRISTIANITY—NO. I.

"We speak the mysterious wisdom of God."—*PACER.*

It is said by an old divine that three things are necessary to constitute a mystery in the Christian religion. 1. That it could never be discovered by the exercise of simple or unaided reason—that it should be hidden in God, and remain hidden till he should be pleased to reveal it. According to this definition this mysteriousness cannot attach to a very great portion of the Bible. This book contains revelations from God; but very much of it is not of this character. The whole is inspired, but the whole is not a revelation.

2. That it should not be contrary to reason. Nothing contrary to reason can be true, and therefore can have no place in a religion of divine origin. As to the true province of reason we find much discrepancy among men. One individual sets up his reason and makes a god of it. Should he condescend to admit the idea of a divine revelation at all, that revelation in order to be respected by him, must agree in every particular with his own anticipations of what a revelation should be. If it contain anything more or less than, or different from, what he in his exalted wisdom had anticipated for it, he at once declares it to be unworthy of acceptance.

This is not an imaginary case. Multitudes in this country as well as in other lands, are an exemplification of it. What pride and presumption are thus manifested! The individual assumes that he is the universal reason, obscured by no cloud, and in the absolute possession of all truth. His dogmas are the unerring oracles of absolute intelligence, and hence to contradict his anticipations, is to do outrage to pure reason. A man never appears so despicably small as

when he swells himself out and wishes to pass among us puny mortals as the very infinite. He descends eloquently on the necessity and worth of a divine revelation; and yet that invaluable revelation, however, must contain nothing which he could not have discovered without! A proposition may contradict every notion, and idea, and every to reason. That alone is contrary to reason which either does violence to a sound and enlightened mind, or is expressly opposed to what reason had before ascertained to be truth. Two contradictory truths is an impossibility.

Another man makes a sacrifice of his reason, deeming that an offering well pleasing in the sight of God. Revelation, says he, is above reason. Here man must become a little child, and receive all with a blind faith. This appears wonderfully like what many call humility. But as to myself I have no doubt that the Deity would be equally pleased were we to put out our eyes, and feel our way through the world, or stop our ears and talk by signs, as to sacrifice our reason and convert the earth to one vast insane asylum. Reason has been given us, and where may it be more legitimately employed than in matters of religion. Without it, how are we to know that a revelation has ever been made; and when that fact has been established, how can we decide in regard to the conflicting claims of Islamism, Buddhism, and Christianity? Also, to ascertain what the Scriptures make known unto us—what truths, laws, promises, threatenings, is the legitimate office of reason. It is the candle of the Lord within us—the chief glory of our nature. To reason and to worship, are our highest functions. The right use of our understanding working in the light that shines around us will conduct us to God and heaven. The abuse of this faculty alone is destructive. If Christianity is true—reason, accompanied with right affections will do it homage.

These two extreme views of the functions of reason, apparently so widely asunder, do in reality meet. The one by unduly exalting reason, precludes the possibility of a revelation; the other, by abasing beyond measure renders man incapable of profiting by any communication from God. The result of both these extremes is darkness that can be felt. 3. The other qualification necessary to render anything a mystery is that when revealed, it be profound and vast, very difficult of comprehension, and in some of its parts and relations wholly beyond comprehension. Are there such mysteries as these in Christianity? Before replying directly to this question, let me briefly advert to the two extreme views held in relation to this subject. One large class composed, for the most part, of the professed friends of revelation, assert that the Scriptures throughout are so plain that even he who runs may both read and understand the whole of them. The other class, composed generally of those who have no love for practical religion, declare that the Bible is so profound and enigmatical, that the true meaning, if there be any such, can never be satisfactorily ascertained. Both of these views are false; and it is difficult to say which of them has produced the most adverse effect on sound knowledge. Though diametrically opposed to each other, neither of them is true. As in this instance, it will generally if not universally, be found true, in all moral questions, that the opposite of error is error still. The truth is the golden mean. This case also comes under the general law, that extremes meet.—They lead directly to the same result. For the individual who believes that the whole Bible is so plain that even a child may understand it, is not of course lay out any strength of intellect in its study. Men are not apt to labor hard without any motive. If, on the other hand, there be those who profess to understand the Scriptures, who will study them when success is hopeless? According to the first supposition, all learning and study are superfluous; according to the second, the profoundest erudition can bring nothing to pass.

THE MYSTERIES OF A SOUTHERN CITY. Norfolk, Va., contains about 12,000 inhabitants and Portsmouth, on the opposite side of the bay, about 6,000. Norfolk is the chief commercial depot of the State. As you enter the harbor, the first impressions are anything but pleasing. You see on every side a low, marshy country, scarcely above the water, and presenting nothing of a bold or picturesque appearance. You will notice on the right, the Naval Asylum, a large, handsome and pleasantly situated building. Still farther on is Portsmouth, with its wide streets, but presenting nothing to attract the eye of a stranger. On the left is Norfolk, with its wharves well lined with shipping, and with its dingy brick buildings nearly on a level with the water. You will see scarcely any church steeples so prominent in the first view of a New England city. There are churches, however, but many of them have no steeples. The large amount of shipping in Norfolk would lead you to expect a busy scene in its streets, but sadly you will be disappointed. Perhaps you may land from the steamerboat on a dark, rainy morning. Instead of finding the confusion of Northern cities, and plenty of comfortable carriages, scarcely a person is to be seen except a few negroes with drays and wheelbarrows. Nor a hack or carriage of any kind is to be had for love or money. You give your baggage to the care of a negro, inquire the way to a hotel, and start off in the rain with a company of men, women and children. After a walk of half a mile you find a hotel, and if you are green enough to inquire the price for carrying your trunk, you will perhaps be answered, seventy-five cents, or one dollar; but it will be advisable to give the negro twelve and a half, or twenty-five cents, and ask no questions. After breakfast you may take a walk to see the place. You will see nearly as many blacks as whites. The blacks will always turn out as you meet them, and if necessary step into the street. According to all the rules of Southern custom they are bound to touch their hats when they meet a white person, and they will not fail to do so if by your looks you seem to demand it. By every action they acknowledge that inferiority of position and obedience to the whites which is absolutely necessary to enforce the whole present system of slavery exists. You will notice as universal, the eastern custom of the negroes, of carrying burdens upon the head. Whatever it may be, pails of water, baskets, tubs, &c., every thing is carried on the head without any support from the hands. It might be an interesting question for philologists to decide how far this practice, when commenced in childhood, may influence the shape of the head and the intellectual development of the mind. I have seen the principal street, the Main Street of Norfolk, in either direction you will after a short distance get beyond the business part and find the street deserted. In front of the Post Office itself you will find the grass growing, almost luxuriantly among the paving stones. If you turn off from Main Street towards the water, you will find a barge scene but this confined to a small space.

On every side, the grog-shop and its victims show plainly that there is yet labor for the temperance reformers. There is perhaps no city in the country where sailors fall into worse hands. A whole street in the quarter is filled with whole and grog-shops, and frequent drunken fights show their influence. Half an hour's walk will be sufficient to see all the curiosities of the

place, or rather, will be sufficient to convince you that there is absolutely nothing of interest in Norfolk, without an acquaintance with its inhabitants.

THE NORTH AND THE SOUTH.

A writer in the Baptist Banner and Pioneer, in a communication censuring the Missionary Board, which he calls an 'aristocratic body,' and vindicating the secession of the South, inquires: 'And what has the North gained by such a course of action? just nothing at all. But they have sustained a serious loss, and in my humble opinion, greatly injured the cause of missions.' What has the North in the person of the Missionary Board gained? Nothing! Is then the prosecution of the present work of missions entrusted to the Baptists of this country, and the payment in less than a year of a debt of forty thousand dollars, and the raising of thousands more, is all this, nothing? Was the greatest missionary meeting ever held by our denomination in this country, in November last, as distinguished by its unanimity and enthusiasm, nothing? Dr. Judson and other beloved missionaries, men who have hazarded their lives in this cause, we will be bound, did not think so. Was it nothing for the Baptists of Philadelphia, on the line nearly between the North and South, to raise within a few weeks, and following the organization of the Union, in New York, three times the amount for missions ever contributed in one year before? But enough.

UNION.

Things sometimes transpire under our eyes that teach lessons of wisdom which we shall carry to our graves. Some circumstances of which I have been a witness have taught me effectively, on some points of practical utility, and led me to think that union is the great desideratum of the church; and that it is wanting to a great extent among ourselves. There is a want of unity in feeling, in design, and in action. There is no strength, no efficiency, in a divided mass, where each one is 'pulling at his own end of the rope,' and in his own way. In some of the professed churches of Christ, this feature stands out prominent before us, and yet they suppose themselves zealously laboring for God, and wonder that they are visited with refreshing from on high. One pursues one project, and another chooses a second. Each one regards his own offspring with peculiar favor, and that which he did not project cannot be of any value. Many churches are divided in feeling, in reference to matters of very little interest, from the prevalence of this spirit, which does not belong to the kingdom of Christ at all; and are hindered from pursuing any great or laudable work unitedly and efficiently, by its influence. Jealousies arise, sometimes ruinous in their consequences, merely on the strength of this spirit, and difficulties that divide and distract the church.

I once knew a pious brother, who bought a few apples of another, and when he took them home, conceiving himself cheated, he measured them again; and twelve or fifteen apples have successfully agitated two churches, within two or three miles of each other, for three or four years. This same spirit will strain at a gnat and swallow a camel. It will on some occasions magnify into great crimes the most trifling offences, and on others, pass over those of the greatest magnitude unnoticed. Brotherly respect, the first step in discipline, is neglected; and then the exercise of discipline will frequently cause division.

If Christ would reflect for a few moments that they are Christ's, and not their own—that their interests are all one, not diverse—if they would make the cross their watchword, seeking continually to feel its subduing influence, this spirit would vanish from the church, and every kind of jealousy, but holy jealousy, would seek in vain a lodgement in the Christian's heart. The world would see the reflection of the spirit of the gospel in the church, and her united influence would tell on the salvation of the perishing multitudes around her. It is a query, whether many in practice have not reversed the order of things, so that in their example it would read, 'Do wrong rather than suffer wrong.' These evils demand correction, and happy is the man who shall overcome and subdue his lusts, and bring every thought into obedience to Jesus Christ.

REVIVALS IN RHODE ISLAND.

MESSRS. EDITORS.—It is with much pleasure and gratitude that I forward, after an interval of many a long and weary month of general darkness and spiritual declension, one more communication, headed Revivals in Rhode Island. God has visited in mercy a number of churches, and very many precious souls have within a few months been made to rejoice in his goodness as manifested through Jesus Christ. In all or nearly all of these churches which have been visited with refreshing influences of the Holy Spirit, religious services attended—these under the blessing of God have resulted as we humbly believe in the salvation of more than one hundred precious souls.

The Baptist church at Lippitt and Phenix, is the first to which we will refer. This church commenced a series of meetings the last evening of December; it was soon evident that God was hearing and answering the prayers of his people. Meetings became full and deeply interesting; fourteen have since put on Christ by baptism, and some few others we trust will be long follow the Saviour's example. This church was raised up under the fostering care of the Rhode Island Baptist State Convention. They have a neat and commodious house of worship situated in the midst of several thriving and prosperous villages. The labors of their devoted and efficient pastor, Bro. J. Brayton, have been greatly blessed. This church was constituted in 1819, consisting of twenty-nine members; in 1820, number about two hundred. They heartily engage in the different benevolent objects of the day. There is that scattereth and yet increaseth.

The second is the Baptist church at Branch from Works, with which Rev. Mr. Lewis has been laboring for eight or nine months. In January last a protracted meeting was commenced, and it was soon apparent that their labors would not be in vain in the Lord. The meetings soon became solemn and deeply interesting, while many when opportunity was offered, presented themselves upon seats appropriated for the purpose, with weeping eyes requesting an interest in the prayers of the people of God. Bro. Lewis has baptized twenty, while some fifteen more are indulging hope, some of whom are expecting to go forward soon. This is another church fostered by the Convention. They have during the past year completed a beautiful house of worship which is well filled with attentive worshippers.

The third is the Baptist church at Westerly, under the pastoral care of Bro. Hiscox. The means of grace were multiplied. Some weeks since the minds of many became solemn, and their hearts and in view of their guilt and sin in regretting for years the mercy and love of God

as manifested in Jesus Christ. The fearful eye and heaving bosom too clearly indicated the deep feeling of the sinner. Prayer came up like fire from the land of the living, and the Holy Spirit with its transforming and renewing influences was felt upon many hearts. Thirteen have been baptized, and others are indulging hopes. This church have also completed a very beautiful meeting house during the past year, which is well filled with attentive hearers. This church was fostered in its early days by the hand of the Convention; they have now become a strong church and cheerfully respond to the benevolent calls of the day.

The fourth revival commenced in East Greenwich, about 2 1/2 miles west of the village, under the efficient labors of brethren O. C. and S. S. Wheeler, the first of whom has recently settled with the church in East Greenwich village. These brethren have preached evenings, and labored from house to house, and God has been pleased to smile upon and succeed their efforts to win souls to Christ. Hard feelings which have been generating for years have been subdued, and the neighborhood in a very great measure changed. Some twenty have professed to experience the pardoning mercy of God. Each of these brethren have for a few months been laboring under the auspices of the Rhode Island Baptist State Convention. I mention the fact of these churches with being or having been assisted by the Convention as the time for the churches to make their annual contributions is at hand, in order that they may know their labors have not been in vain in the Lord, and would add, could they place at the disposal of the Board double or triple the amount usually contributed, it could, every dollar of it, be judiciously expended in destitute parts of our little State.

The fifth and last, is the Six-Principle Baptist Church in Coventry, under the pastoral care of Bro. Sheldon. They commenced a meeting the last of January. The truth was attended with divine power; the meeting soon became crowded and solemn, and many were found inquiring what they must do to be saved. Bro. Sheldon has baptized twenty-five and thirty, and some few others are indulging hopes. I have thus endeavored to give you a bird's eye view of the prosperity of Zion in some parts of our little State. May the time soon come when Zion universally shall be favored with reviving influence, and all rejoice together in the salvation of souls, whether it be through protracted religious seasons or the usual means of grace. Yours in the gospel, Centerville, R. I. March 13, 1846. F. K. E.

CLASSICAL AND THEOLOGICAL EDUCATION IN THE UNITED STATES.

At the late annual concert of prayer for colleges, at the Park Street Church, Rev. Mr. Riddle, Secretary of the American Education Society, made some interesting statements of the present condition of classical and theological education in this country. We give our readers the following abstract. The whole number of colleges in the United States is one hundred and nine. The whole number of students in these colleges at the present time, may be stated in round numbers at 10,000. By students here are meant undergraduates. Within the limits of New England, New York and New Jersey, there are twenty-three colleges, comprising among them the oldest and largest institutions in the country, and containing nearly three thousand students. There were graduated at these twenty-three colleges during the year, six hundred and sixty-three young men.

The whole number of graduates from all the colleges in the country during the year, is a little short of two thousand.

Fourteen of these one hundred and nine colleges, are under the tuition of the Roman Catholics, and the number of students connected with them ten hundred and sixty, or about one-tenth of the young men now pursuing a course of collegiate education. It is not thought that the Catholics furnish even half of these.

The number of Protestant institutions in the United States is seventy-two, with an aggregate of 5,617 students. There are nine law schools, with 411 students; twenty-nine medical schools, with 3,850 students; thirty-four theological seminaries, with 1,268 students.

Last year there was a falling off of nearly one quarter, in the aggregate number who entered these institutions from the institutions of the year of the previous year, a fact that, in view of the destitution of our country and the world, should awaken deep concern, and call forth earnest prayer to the Lord of the harvest.

The number of persons in a course of education at the different colleges in Massachusetts, is as one to fourteen hundred of the population; in Connecticut, one to six hundred; in North Carolina, one to four thousand.

It is to be feared that the proportion of pious students in our colleges, at the present time, is considerably diminished from what it has formerly been. A dearth of revivals in them, and among the churches, for three years past, would lead us to expect this. I have the facts on this point, for the present year from only one of the colleges; and it is pleasing to know that in this which is Amherst college, the number of professors of religion comprises considerably more than one half of the students; there being seventy professors of religion to forty nine who are not.

RECOGNITION AT PLYMOUTH. We have received two accounts of the installation at Plymouth, a notice of which appeared last week. The following, additional to the foregoing, will be acceptable to our readers:—

The sermon, by Bro. Neale, was listened to with fixed attention. This union has been formed under the most happy auspices. Bro. Harvey has been with the people more than five months, with a growing mutual attachment from the beginning. From this mutual confidence and attachment, we cannot doubt a great blessing will follow. This has been a struggling church for many years, and it has had many trials. But we trust that now the time has come when it will take a prominent stand on this soil of the Pilgrims, and by the blessing of God on the labors of our brother, give a happy illustration of the true principle of the Reformation, without alienation or alienation. The Bible, the Bible, the religion of Protestants.

BAPTISTS IN KENTUCKY. The Minutes of the Kentucky Baptist Association held in Georgetown, 1845, with an abstract of the Minutes of 1844, have been received. From these, we obtain the following general summary of the denomination in that State:—

Associations 58, churches 806, ordained ministers 328, licensed preachers 107, baptized 3, 158, received by letter 1,715, restored 201, dismissed by letter 2,372, excluded 1,312, died 967, total number of members 67,646, net gain 483.

GEORGETOWN COLLEGE. Georgetown, Scott Co., Ky., is situated twelve miles north of Lexington, on the turnpike to Cincinnati, and seventy miles east of Louisville, whence steamboats ply daily to Frankfort, connected with daily stage-coaches to Georgetown. The College buildings occupy a fine swell on the south-east of the town, within five minutes walk of the Court House. The campus area

braces eleven acres of land. The principal edifice is 100 feet long and 60 wide, with a beautiful Grecian front. It contains a chapel 60 feet by 40, and 30 feet high; spacious halls for the library and philosophical apparatus, and cabinets; six recitation rooms, two of which are 40 feet by 35; a chemical laboratory of the same size, &c. The Faculty consists of Rev. H. W. Allen, M. D., President, and Professor of Moral and Intellectual Philosophy; J. E. Farnham, A. M., Professor of Natural Philosophy and Chemistry; WILLIAM GLAVIN, A. M., Professor of Mathematics; DANFORD THOMAS, A. M., Professor of the Greek and Latin Languages; J. A. W. WALKER, A. B., Principal of the Preparatory Department.

FAST DAY—RESPONSIBILITY OF MINISTERS OF THE GOSPEL.

We cheerfully insert the following, so pertinent and brief, from the Secretary of the American Peace Society. Around no public Fast day that has occurred for years, may the solemn attention and interest of the people of this Commonwealth, longer more than around the one that is approaching. The entire aspect of our national horizon, is one that bids us to humiliation and prayer. A thousand mercies for which to be thankful, there are heavy threatening evils which we are called to deplore. The spirit of war, is not the spirit that fears not God, nor loves not man, manifested under so many forms.

The time for the annual Fast in the New England States is near; and we trust it will not be deemed improper to solicit anew on that occasion, special attention to a subject, the importance of which to individuals and communities, to our country and the world, has been impressed more deeply than ever upon the public mind, by the rumors and alarms of war during the last few months.

